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[LIBRARY EDITION.

WINES OF THE BIBLE

AN INTRODUCTION TO THEIR STUDY

BY

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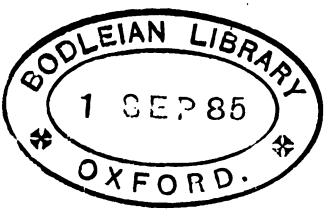

PREFACE TO THE LIBRARY EDITION.

May this lecture, a Library Edition of which has been requested, prove to enquiring and thoughtful readers a useful introduction to the study of an intricate question, the elucidation of which deeply concerns the welfare of many individuals, and is of high import to the character and usefulness of the Christian Church.

N. K.

42 Grove Road,
Regent's Park, London, N.W.
April, 1885.

WINES OF THE BIBLE.*

——:o:——

THE Bible is the spiritual Magna Charta of man, the Charter of his Salvation, the Sign-Manual of his Deliverance, the Confirmation of his High Mission, our guide to duty, happiness, and Heaven. From its sacred pages we learn the truest and most enduring lessons of wisdom, truth, righteousness, and love.

INFIDEL OBJECTIONS.

The consistency, genuineness, and inspiration of the Bible have been disputed by infidels on the ground that it teaches, concerning strong drink, false doctrine; that it treats of intoxicating beverages as harmless and refreshing articles of diet, and commends their social use—a teaching totally opposed to the latest verdict of science, which shows alcohol to be a narcotic poison, and intoxicating drinks dangerous substances. This objection has been presented to me by patients who do not believe in the Bible, and has again and again been urged in public. I have never had any difficulty myself in the matter. God, in Revelation, cannot contradict Himself in Nature. As a chemist, a physiologist, and a physician, I know alcohol to be an irritant, narcotic poison, and strong drink a perilous luxury with lethal tendencies; and I believe that the Word of God cannot teach the opposite. The Creator of the universe has, by natural law, stamped intoxicants as dangerous, and as possessing properties inimical to health and life; and not all the arguments of all the schoolmen, not all the assertions of all the controversialists who have ever lived, not all the dogmatic utterances of every theologian on earth, can make me believe God to be a liar. Therefore verbal disputation about Bible deliverances on wine – oracular dicta by fallible interpreters—and the whole Scripture Wine Question, have never had any interest for me.

* A Lecture delivered in the Rooms of the Young Men's Christian Association, Aldersgate Street, London, 14th February, 1885.

VINDICATION OF BIBLE TEACHING ON ALCOHOL.

But as many Christian divines have agreed with infidel, Mohammedan, and other unbelievers in the inspiration of the Bible, in investing the Sacred Volume with the championship of drinking and of drinking usages, I, a humble and devout reader of its blessed pages, venture to break a lance in its defence, in vindication of its consistency with science and with truth, and to disentangle it from the confusion, contradiction, and obscurity which "the mist of ages," the confirmed prejudices, the long-indulged sensual tastes, and the venerable blinding customs of men, have so deeply enveloped it, in relation to its teaching on wine and strong drink.

TWO KINDS OF BIBLE WINES.

What does the Bible say concerning wine? Take two typical utterances:—(1) "Wine—*yayin*—is a mocker, strong drink—*shekar*—is raging; whoso is deceived thereby is not wise" (Prov. xx. 1); (2) "Wine—*yayin*—that maketh glad the heart of man" (Ps. civ. 15).

It at once strikes us as impossible for an agent which is a mocker and a deceiver to cheer the heart of any one. Here we have the key to the correct interpretation. WINE is a generic term, the particular species or kind having to be elucidated from the context. In the same way, "man" is a generic term, the context indicating the nationality, colour, character, or other attributes. The Scriptures speak of a good wine, which has a truly cheering influence on man's heart (as have other safe and useful articles of diet), and are thereby in perfect accord with science and experience, which have shown that unintoxicating wine possesses this quality. The Scriptures also speak of a wine which is a "poison" (Deut. xxxii. 33); a wine which is a "mocker;" and a wine which "biteth like a serpent and stingeth like an adder" (Prov. xxiii. 32); and are thereby in perfect accord with science and experience, which have demonstrated that these properties belong to intoxicating wines.

This plain and common-sense explanation of apparently contradictory statements in the Bible is so satisfactory that it has been disputed by unbelievers. Strange to say, theological *writers, even within* the last few years, have agreed with these

assailants of the integrity of God's Word in the opinion, dogmatically set forth, that only intoxicating wine has a right to the name of WINE, and that wherever the Bible alludes to wine an intoxicant is meant. The Americans have named this the "One-Wine Theory," and the other the "Two-Wine Theory."

GRAPE JUICE PRESERVED UNFERMENTED.

Let us, in the eloquent and truth-seeking language of the Bishop of Gloucester, praying to be freed from "that bias which, by imparting its own foregone conclusions into the word of Scripture, and, by refusing to acknowledge what makes against its own prejudices, has proved the greatest hindrance to all fair interpretations, and has tended, more than anything else in the world, to check the free course of divine truth" (*Ellicott*, "Aids to Faith," Lond., p. 421), quietly and unprejudicedly inquire into the facts, and endeavour to dispel some of the misconceptions which have so long concealed the identity of some, at least, of the wines referred to in the Revealed Word.

Till a comparatively recent date it was confidently asserted by this opposing army of Christian divines and avowed unbelievers, that there was no such article as unfermented juice outside the grape, that fermentation began immediately on the expression of the juice, and that the expressed juice could not exist, much less be preserved, in an unfermented and unintoxicating state.

I spent a year in experimenting with grape and other fruit juices (in conjunction with my friend, Mr. T. A. Clifford), the result of which research was embodied in 1875, in "Unfermented Wine a Fact." (National Temperance Depôt, 337 Strand. Fifth edition.) We set the matter at rest by preserving a very large number of samples of freshly-expressed grape juice, which have now been kept for eleven years and are quite free from alcohol. We found that vinous fermentation does not take place immediately on expression, and that grape juice could be preserved unfermented and unintoxicating by eight different methods; by cold, by heat, by inspissating or boiling down to a certain consistence, by evaporation, by addition of sugar, by antiseptics, by various measures for exclusion of the yeast germ, *saccharomyces ellipsoideus* or *vini*, which sets up wine fermentation, and by sulphuring. Specimens preserved unfermented by these processes are before you. [Over a dozen samples were exhibited, bearing date 1874.]

ANCIENT UNINTOXICATING WINES.

A variety of non-intoxicating wines were used by the ancients. These eight were among those drank by the Greeks and Romans. 1. *Protropum*, mustum (unfermented juice) flowing from the pressure simply of the grapes on one another. 2. *Mustum lixivium*, the produce of a second pressing, after the first treading and pressing. 3. *Mustum circumcisitum*, after yet another pressing and addition of water. 4. Fresh *mustum* after clarification by vinegar. 5. *Aei gleukos*, always must, preserved unfermented by immersion, in cold wet sand, of jars coated within and without with the antiseptic pitch of the time. *Mustum* thickened and reduced by boiling:—6. *Carœnum*, evaporated one-third (which Augustine reproached the Manichæns with drinking, though these abjured intoxicating wine.) 7. *Defrutum*, evaporated to one-half. 8. *Sapa*, two-thirds evaporated, referred to by Tertullian (agt. Marcion, III. 5).

SPANISH UNINTOXICATING WINE.

Pliny describes an ancient Spanish wine as inert, not affecting the nerves, not of itself causing intoxication; while Columella says it was unintoxicating and guiltless of disturbing the nerves.

MODERN UNINTOXICATING WINES.

I have myself imported unintoxicating wines from the East and from the Continent of Europe, and specimens of these, along with samples of the unfermented wine manufactured for the past quarter of a century by Mr. Frank Wright, of Kensington, and bottles of a variety of unintoxicating wines imported from their native vineyards abroad by that gentleman, were exhibited at the lecture delivered by me in the Chapter House of St. Paul's to the Church Homiletical Society. Among these wines, which were tasted by the clergy and laity present, and many of the brands highly approved, were Nardenk (Beyrout and Smyrna, vintage of 1874), Almeira (1878), German (1880), Congress (U.S.A. 1880), Madeira (1880), Bordeaux (1881), Reissling (1880), and more than a dozen other unintoxicating wines from France, Portugal, Germany, Italy, the Cape, and Madeira. [A large variety of different kinds of foreign unintoxicating wines were

exhibited and tasted at the close of the lecture, evidently with much satisfaction by the audience. Among these were Marsala, Alto-Douro, Muscat, Vesuvius, Congress, Madeira.]

In various parts of France and other Continental countries, unfermented wine before it has had time to ferment is drunk just as unfermented cyder, before that has had time to ferment, is drunk in Germany. ("John and I," by M. B. Edwards, Lond. 1881, p. 96.) Wine-growers on the Continent have, as one of them told the late Professor Miller, the eminent surgeon to Her Majesty in Scotland, always tons of "unfermented wine" in stock.

FACTS OF IMPORTANCE.

For abundant proofs (culled from a number of original authorities, the references so plainly described as to admit of easy verification) of the following facts, I beg to refer you to my lecture at St. Paul's Cathedral—("Wines; Scriptural and Ecclesiastical." Depôt, 337 Strand, W.C.) These facts, which cannot be gainsayed, are:—1. Grape juice can be, and has been preserved unfermented and unintoxicating, both as a liquid and as a solid. 2. A variety of ancient unintoxicating wines have been described by classic authors. 3. Nearly all authorities agree that the ancients were in the habit of drinking the expressed juice of the grape BEFORE fermentation. 4. Unintoxicating wines have been in use in modern times. 5. The ancients preferred sweet, weak, and diluted wine. 6. Unintoxicating drinks have been called WINE at all periods in Oriental dictionaries; in modern dictionaries, cyclopædias, &c.; by Eastern travellers; and in general literature, ancient and modern. 7. Various unfermented wines have been described by modern authors. 8. Unfermented and fermented juice of the palm, have both been designated "PALM WINE." 9. Grapes in the East are NOT mainly used to make fermented wine. 10. Grapes can be preserved from one season to another, so that new unfermented wine can always be prepared.

BIBLICAL WINES.

In possession as we now are of certain ascertained facts, we are in a position to enter upon a candid investigation into the

signification of the various words translated "wine," "strong drink," &c., in the Scriptures.

PRINCIPLES OF INTERPRETATION.—The inquiry is at once difficult and delicate. Bearing in mind that the Bible is presented to us in languages which have long been dead, and that our tastes and fashions in eating and drinking are very different from those of that remote period and far distant races, we must proceed with care, caution, and deliberation. The meanings of words change as do the words themselves: the same words have an opposite application among different peoples even in the present day, as for example, "ugly" with us refers to the appearance, and is the opposite of handsome; while in the United States of America it describes a condition of the inner man, a temper which we would call "nasty." We must therefore endeavour to put ourselves as far as possible in the circumstances of the age in which the Scriptures were given to man, in order to find out what was meant by the inspired penmen on the one hand, and on the other what was understood by the readers. To this end, we must lay history, tradition, contemporary and succeeding literature, under tribute. As a cardinal principle of interpretation it will be essential to remember that an English word may have a number of different significations, and may be the representative of several different Hebrew and Greek words. Thus, the word WINE is the rendering of seven different words in the Hebrew of the Old Testament, and two different words in the Greek of the New Testament.

BIBLE WORDS FOR WINE.

YAYIN, wine, a generic term, occurs 141 times. INTOXICATING: Gen. ix. 21, "Noah drank of the *yayin* and was drunken;" Prov. xx. 1, "YAYIN is a mocker"; Isa. xxviii. 1, "Overcome with *yayin*." UNINTOXICATING: Prov. ix. 2, "She [Wisdom] hath mingled her *yayin*;" 5, "Drink of the *yayin* which I have mingled." Fermented wine is beautifully and accurately described in Prov. xxiii. 31. This generic term denotes all species of wine, intoxicant and non-intoxicant, dangerous and innocent, poisonous and wholesome; and is applied to the unexpressed juice, the freshly expressed and preserved unintoxicating, as well as to fermented intoxicating juices. TIROSH occurs 38 times, in *37 of which* it is spoken of as a blessing, and is never associated

with peril or sin; except in Hos. iv. 2, where the nature of the substance is not involved, but simply the taking away or possession of the heart by any object irrespective of the intrinsic character of that object. Probably *tirosh* stands for the natural fruit of the vine, for it (*tirosh*) is said to be trodden (Mic. vi. 15), gathered (Deut. xi. 14), found in cluster (Isa. lxv. 8), dried up (Joel i. 10), eaten (Deut. xii. 17), and as growing while the vine languisheth (Isa. xxiv. 7). SHEKAR, 23 times, translated generally "strong drink." "Sweet drink" would be better, as the word is the equivalent of sugar. In 21 texts it is applied to an intoxicant and condemned. Probably it was palm wine. AHSIS, 5 times, probably the freshly-expressed, and therefore unfermented, juice. Joel iii. 18, "The mountains shall drop *ahsis*." SOVEH, 3 times, a boiled luscious wine. ASHISHAH was a fruit cake and not a drink at all. KHAMAR represented the 'foaming,' either of unfermented juice into the vat, or of fermentation. SHEMARIM, 'wine on the lees,' perhaps 'preserves' well refined. MESEK, a mixture either of drugs or of water with fermented or unfermented wine. KHOMETZ, fermented but not intoxicating, sour or vinegary wine. OINOS, all kinds of wine, unfermented, and fermented, equivalent of *yayin*. GLEUKOS, sweet wine, probably unintoxicating. SIKERA, sweet drink, generally intoxicating.

PHARAOH'S WINE.

Gen. xl. 11 clearly records the expression of unfermented wine from the berry, as Archbishop Newcome, Dr. Lowth (Bishop of London), Matthew Henry, and Adam Clarke held.

WINE OF THE PASSOVER.

It has been contended by eminent scholars that all fermented substances, including the fermented juice of the grape, were ordered to be excluded from the Passover feast; while, by others of the most profound learning it has been held that all fermented substances were not excluded, for example, vinegar, and that only liquids which have undergone the vinous fermentation are lawful. The latter argue that water was added with the object of diminishing the intoxicating power of wine.* After a close examination of the Talmud and of the whole evidence as yet

* Thick boiled wine was in use, and this could not have been drunk unless it had been freely diluted with water.

brought forward, I am utterly unable to come to a definite opinion on this intricate speculative problem. Whatever may have been the scope of the original injunction, so far back as there is any evidence on the matter, fermented intoxicating wine seems to have been used at the Passover. On the other hand, from my acquaintance with the custom of my Jewish patients and of other members and synagogues of their community, I know that unfermented wine was also used. I therefore came to the conclusion that fermented intoxicating and unfermented unintoxicating wines were held by the Jews to be equally lawful. This has been confirmed as a true statement of the facts by the heads of the two great Jewish bodies among us, my learned friends, the Rev. Dr. Hermann Adler, Delegate Chief Rabbi of the British Empire, and Professor Marks of the chair of Hebrew in University College. The evidence in detail may be found in "Passover Wine." "Hand and Heart" Office, 7 Paternoster Square, E.C.

THE NAZARITISH PROHIBITION.

The law of the Nazarites (Num. vi. 3) forbade them to drink *yayin and shekar*, all kinds of wine from the vine and the palm, vinegar from either, and any liquor of grapes. They were also forbidden to eat of the solid produce of the vine. As John the Baptist was bound by the Nazaritish vow and Jesus was not, our Lord could lawfully partake of any of the non-intoxicating fruits of the vine, which liberty was not possessed by John. Herein lay a marked contrast between the practice of the Saviour and the Baptist.

COMMENDATION OF THE RECHABITES.

God highly commended the Rechabites (Jer. xxxv.) for their consistent observance of the command of Jonadab to drink no wine; and as the Lord made honourable mention of the Nazarites (Amos ii. 11), so He distinguished the Rechabites as a bulwark (*rekeb*, a chariot) and safeguard of His people.

TIMOTHY'S WINE.

Much has been made of Paul's advice to Timothy, to drink a little wine for his stomach's sake, and for his often infirmities (1 Tim. v. 23). This wine may have been either intoxicating or *non-intoxicating*: certain varieties of both were reckoned good

for the diseased stomach, and in my own practice I have found sometimes the one kind useful, sometimes the other. Non-intoxicating wine was also in remote times medicinally ordered for various other illnesses. This was a special medicine for Timothy, and for NO OTHER PERSON.

MUCH WINE.

"Not given to much wine" (1 Tim. iii. 8; Titus ii. 3), from the warning against excess, has been said to imply an intoxicating wine. That there is no ground for such an implication is shown in Prov. xxv. 27, "It is not good to eat much honey."

WINE A POISON.

The argument in Hab. ii. 15, by Dr. F. R. Lees, for this rendering is weighty. The word is so translated in the Common Version in Deut. xxxii. 24, 33; Ps. lviii. 4; cxl. 3; Job vi. 4.

EPH. V. 18.

"Be not drunk with WINE WHEREIN is excess." Probably this refers to the tendency of intoxicating wine to excite to excess and riot. Intoxicants tend to engender a desire for more of themselves.

THE LAST SUPPER.

The original gives no support to the hypothesis that Christ instituted this sacred rite in an intoxicant beverage. Unfermented unintoxicating wine is literally the unperverted "fruit of the vine;" but fermented intoxicating wine is literally *not* the unperverted "fruit of the vine." Vinous fermentation destroys many of the nutritive constituents, and out of their destruction develops poisonous substances.

THE FAULT OF THE CORINTHIAN CHRISTIANS.

1 Cor. xi. 21. It has been urged that Paul reproved the Christians at Corinth for drunkenness, but the Greek word *methuo* means to be full, or plentifully fed, as well as to get drunk. This was the view taken by Clement of Alexandria, and by a host of commentators and theologians, including Adam Clarke and David King. The *agape*, or love feast, either preceded or

followed the sacred ordinance. If the former were the fact, the Corinthian Christians would have communicated while in a state of drunkenness. If the latter, they would have become drunk immediately after partaking of the sacrament. Either alternative involved so heinous a sin, that it has always appeared to me that the Apostle could not have been content to administer the mild reproof, "When ye come together to eat, tarry one for another." "One is hungry and another is drunken," is not an accurate contrast. "One is hungry, and another is quite full," would be a much more natural and correct interpretation.

INTOXICATING COMMUNION WINE DANGEROUS TO MANY.

One subject of immediate and great importance remains. It has been the custom to dispense intoxicating liquids in these latter days in most of our churches at the Lord's Supper. Owing to the beneficient influence of the Temperance Reformation, large numbers of drunkards have been reformed, and many of these have found by sad experience that they dare not taste their old intoxicating foe in any circumstances. Again, many yet unfallen inheritors of the dire and potent drink crave, who feel that they have little, if any, power to prevent their hereditary tendency from hurrying them into excess were they even to sip an intoxicating drink, have also found that they are not safe if they partake of an intoxicant at the Sacrament. Both these facts have been doubted by ecclesiastical theorists, but the saddening proofs which have come before me as a physician have been so unmistakable and so terrible, that as an honest practitioner of the healing art, I must speak out in terms which cannot be misunderstood. The veteran temperance orator, John B. Gough, himself a glory and a crown of Temperance work, long as his abstaining career has been, does not taste an intoxicating sacramental cup. I offered references regarding certain cases of danger from intoxicating wine at communion to the late Archbishop of Canterbury, and I cite one or two others.

CASES OF RELAPSE.

An active Christian worker, a retired officer in the army, who was a reformed inebriate, had been frequently urged by his vicar to receive the sacrament. Intoxicating wine was in use, and the *rescued one, knowing* the peril, as often declined. The vicar

always told his parishioner and efficient helper, "God's grace will protect you." At length the reformed and long abstaining officer complied with the request of his pastor, lapsed into drinking, and died from *delirium tremens*. Another reformed drunkard, in similar circumstances, rushed from the communion into a public-house, and speedily became intoxicated. In one instance, two daughters were inheritors of the drink taint. Both knew their danger, both were abstainers; one refrained from communion, and has remained steadfast in abstaining safety; the other was persuaded to taste intoxicating drink at communion, which lighted up the latent inherited tendency. She drank herself into her grave, and the last thing she craved for on her death-bed was brandy!

A VICAR KNOWS THE DANGER.

I know the Vicar of an important parish, bearing a name neither unknown or unhonoured in our land, who was at one time a victim to inebriety, but who has been a consistent abstainer for some eight years. Yet after this lengthened abstention, this earnest and devoted minister of Christ to this day feels that he dare not so much as taste the smallest quantity of his physical bane, so at the sacrament he simply puts the cup to his lips, and takes care not to bring them into contact with the poison. He would, I may add, gladly use only unfermented wine, but for circumstances which for the present seem to make it injudicious and selfish in him to wound the consciences of others for his own weakness.

REFRAINING FROM COMMUNION.

Not a few Churchmen and Nonconformists make a regular practice, some of absenting themselves from Communion, others of passing the cup, not because they feel that they are in danger themselves, but because they believe either that the intoxicating cup fraught with danger to weaker brethen is an unfit element; or that, from its narcotic properties, a drink with an injurious influence on body and brain is an unsuitable symbol of Christ's blood shed for the remission of sins.

A SIMPLE REMEDY—UNINTOXICATING WINE.

There ought to be no difficulty in rendering the observance of the Lord's Supper safe for the weakest of mankind, or in meeting

the scruples of all who object to the presentation of an intoxicating element. Let the pure, unfermented, unintoxicating juice of the grape be used, and neither the rescued nor the unfallen need have any further fear. From the earliest days of the Christian Church the recognised and usual material has been *vinum vitis*, 'wine of the vine.' The Greek *oinos* and the Latin *vinum* were often applied to both unfermented and fermented wine, of which examples are to be found in ancient secular writers, as well as in the Christian Fathers. Take Cyprian, for example, who says (Epistle LXXV., to Magnus, on Baptising the Novatians, sec. 6), "When He calls the WINE—which is pressed from many grapes and clusters, and is collected together, His blood." It is now generally admitted that the freshly expressed juice is wine (*vide* controversy in *Church Times*, 1885), but it is denied that preserved grape juice has been so called. One proof to the contrary will suffice. *Sapa*, grape juice boiled down to a density sufficient to prevent fermentation, was classed under WINE by Dioscorides (*Materia Medica*, v. 7). In the Bishop of Rochester's "History of the Royal Society" (1702), there is a reference to "cute, or unfermented WINE." Cute, "that is to say boyled wine," Parkinson (*Theatr. Botanic.* 1640, p. 1557) describes as the equivalent of *sapa* and *defrutum*. This classification of the unfermented juice of the grape as WINE may be seen ("Wines: Scriptural and Ecclesiastical") in a long array of writers, from Hippocrates, B.C. 400, and has been adopted by Young in his great Analytical Concordance; by Canon Hopkins, in his "Holy Scripture and Temperance;" by Archdeacon Farrar, in his "Talks on Temperance;" by Chief Rabbi Dr. Hermann Adler; and by Mr. Leon Field, in his "Oinos." Only within the last few days a well-known High Churchman, Rev. J. W. Horsley, stated, in the *Church Times*, that "by the study of the subject, and especially by the perusal of Dr. N. Kerr's 'Wines; Scriptural and Ecclesiastical,'" he had come to the conclusion "that unfermented wine is WINE, as unleavened bread is bread." There can now be no reasonable doubt that

UNFERMENTED WINE IS LAWFUL,

since it is admitted by all that WINE is essential, and has been shown that the unfermented, unintoxicating species is truly WINE.

I am happy to be in a position to state that my appeal to the

bishops and clergy of the Established Church, and to the ministers of other denominations, has been widely responded to, and that in a large number of congregations unintoxicating wine has been adopted. In official deliverances, unfermented wine has been formally recognised as lawful by the Established Church of Scotland, and by the bishops at Antigua.

Let me here recommend the study of the interesting, learned, and standard "Temperance Bible Commentary," by Dr. Dawson Burns and Dr. F. R. Lees, to the latter of whom we owe so much for the elucidation of the Wine Question. This work will be found to be a mine of information, and to open up valuable fields for further study.* Let me also commend to your notice Mr. Axel Gustafson's *magnum opus*, "The Foundation of Death" 4th edit., (Kegan Paul, Trench & Co).

OPPONENTS CONCEDE SUFFICIENT.

A determined effort was made by certain ecclesiastical partisans to discredit the teaching and overthrow the facts adduced in my lecture at St. Paul's, and a memorial calling attention to the volume was actually presented to the Upper House of Convocation, the memorialists praying for the interdiction of unfermented wine at the Sacrament. The attempt, of course, was a failure. My argument and the evidence tendered, remain unshaken. It was contended that communion celebrated in unfermented wine was invalid, inasmuch as PURE FERMENTED JUICE of the grape was the only valid element. These objectors are hoist with their own petard. Much of the wine used by them has been unfermented grape juice or treacle, with distilled spirit added to PREVENT fermentation; and most of the rest of the so-called pure Sacramental wines which they favour have been highly fortified and sophisticated liquids which in no way can be truly described as "pure fermented juice of the grape." If their contention be well founded, THEIR OWN celebration of the Eucharist has been INVALID. Nay, my opponents have themselves conceded an ample basis for justifying my plea for the substitution of pure unintoxicating for intoxicating wine. Besides other important concessions, they admit that "in necessity" the expressed juice of grapes, and liquid squeezed out of raisins, were LAWFUL. What more is needed? What were once ac-

* See also Select Works, by Dr. Lees. 337 Strand.

knowledged to be lawful Sacramental symbols cannot now be bereft of their lawfulness and fitness. A greater "necessity" than ever arose before in the Christian Church exists now—the need of safety in communion for a vast multitude of penitent inebriates and heavily-weighted inheritors of the drink crave—the cry of a goodly company of men and women, rescued from the grinding tyranny of strong drink, for that comfort and that encouragement which an unmutilated communion believingly received cannot fail to impart to the weakest of those who are engaged in the arduous and truly terrible struggle for complete emancipation from their enslavement to alcohol.

CONCLUSION.

Recognising the inalienable right of private judgment, I have thus plainly laid before you some thoughts on the wines of the Bible. Let us not be intolerant in our opinions. The whole question is one of extreme delicacy and difficulty. Respecting every opposing conclusion which is founded on an intelligent study of the subject, let us carefully consider which interpretation of each word and passage is the most consistent with known fact, with the testimony of history, antiquity, and scholarship, most in accordance with the mind of Him who gave us His Divine Word as a lamp unto our feet, and with the life of Him Who suffered that we might live, and Who went about continually doing good.*

* The proofs of the statements made in the foregoing lecture will be found in one or other of the following works by Dr. Kerr:—

"Wines: Scriptural and Ecclesiastical," 1s. 6d.

"Passover Wine," 1s.

"Unfermented Wine a Fact." 5th Edition, 3d.

Printed by H. K. Lewis, 136 Gower Street, London.

BY THE SAME AUTHOR.

Inaugural Presidential Address to Inebriety Society (20th Thousand) 1/-
Treatment of Inebriates (Church Congress Paper), Second Edition 6d
Inebriety a Disease 6d
The Truth about Alcohol, Second Edition 3d

H. K. Lewis, 136 *Gower Street, W.C.*

Passover Wine 1/-

"Hand and Heart" Office, 7 Paternoster Square, E.C.

Intemperance and Insanity 1/-

Blakiston & Co., *Philadelphia.*

Wines: Scriptural and Ecclesiastical 1/6
(Dedicated to the Archbishop of Canterbury).
Unfermented Wine a Fact, Fifth Edition 3d
The Habitual Drunkards Act 3d
Mortality from Intemperance 3d
Stimulants in Workhouses 3d
Wines of the Bible, Cheap Edition 1d
How to Check Drunkenness 1d
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Female Intemperance, Second Edition 1d
Intemperance and its Remedy 1d
On the Abstinence Training of the Young .... ½d
Dangerous—Keep off the Ice .... ½d

National Temperance Publication Depôt, 337 Strand, W.C.

The Action of Alcoholic Liquors in Health 1d
Gout and Strong Drink (Illustrated) .... ½d
Strong Drink Not Food,
Physical Dangers of Strong Drink. (One Half-penny each, or 3/- per hundred).

Church of England Temperance Society, Bridge Street, Westminster, S.W.

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